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BLACK HISTORY MONTH

NO PRIDE for SOME of US without
LIBERATION for ALL of US



MARSHA
"Pay It No
Mind" JOHNSON
was a mother of the
TRANS + QUEER Liberation
movement. She dedicated
her life to helping TRANS
youth, sex workers and poor
and incarcerated queers.

We
HONOR
her LEGACY
by Supporting TRANS
Women of COLOR to
LIVE + LEAD.

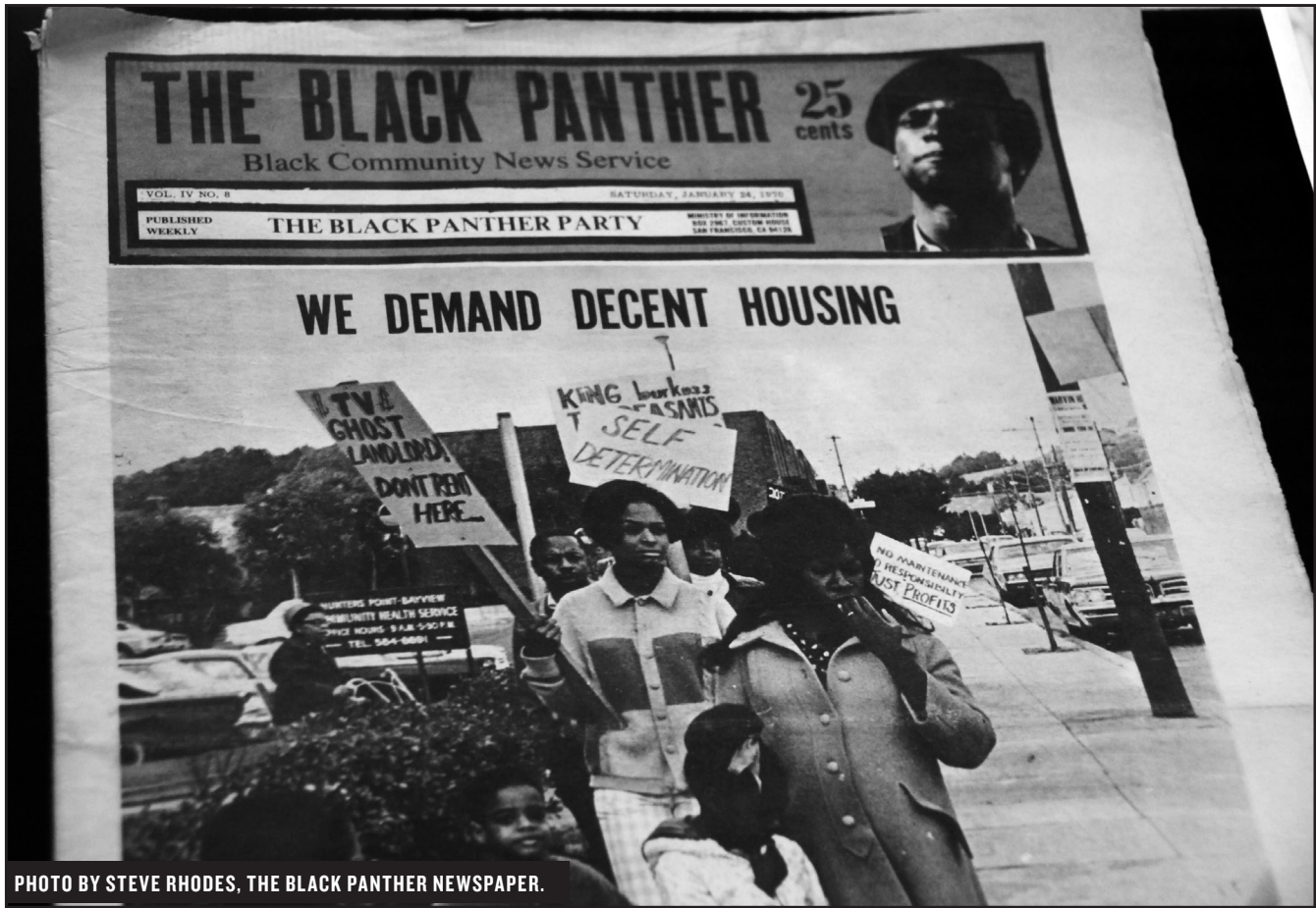
ARTWORK BY MICAH BAZANT, MARSHA P. JOHNSON.

MARSHA "PAY IT NO MIND" JOHNSON

Marsha P. Johnson ("P" standing for "Pay it no mind") is one of the mothers of the trans and queer liberation movement who is often erase in mainstream narratives of gay pride. Marsha grew up in New York City and New Jersey, where she lived on the streets, often times without a permanent home or stable living situation. She was a prominent and revered activist between the 60s to the 90s. Marsha also was a drag queen and a member of the band Hot Peaches. She is perhaps most well known for her role in resisting police in the Stonewall Riot, which occurred as a response to a police raid of the LGBT club Stonewall Inn. The Stonewall Riot was followed by several days of demonstrations: People were tired of the police targeting the LGBT community.

Marsha cofounded the Street Transgender Action Revolutionaries (STAR) with fellow activist and friend Sylvia Rivera. The organization worked with homeless and runaway transgender youth and created a community where people could live and learn together. It was the first organization focused on homeless transgender youth in New York City. Marsha fondly referred to the youth as her children and she was called the queen mother. She was also an activist with the AIDS Coalition to Unleash Power during the 1980s AIDS epidemic.

On July 6, 1992, Marsha's body was found in the Hudson River. Police determined her death to be a suicide, although friends and family repeatedly said that she was not suicidal. There was no investigation ever completed. Like too many other transgender people, and, in particular, black transgender women, she died mysteriously and violently. Marsha's legacy lives on far beyond her death through her work, love, and spirit as an activist for sex workers, the LGBT community, and marginalized youth. ■



THE FORGOTTEN LEGACY OF THE BLACK PANTHER PARTY

JACQUELYNN RAYLETTE EVANS

Black is beautiful, and the history will always make you laugh, make you cry, make you question your beliefs, comfort your soul and act on your natural feelings, and that is what the Black Panther Party did. The Black Panthers acted on their feelings and tried their best to do what they thought was best for the people in their community.

The Black Panther Party was founded 50 years ago, and still there are many misconceptions about its revolutionary work. The Black Panthers were established in 1966 by Huey Newton and Bobby Seale. The two leading revolutionary men created this national organization as a way to collectively combat white oppression after constantly seeing the black community suffer from the torturous practices of police officers around the nation. Newton and Seale helped form the pioneering blwack liberation group to help build community and confront corrupt systems of power.

The Black Panthers established a unified platform, and their goals for the party were outlined in a 10-point plan that included demands for freedom, land, housing, employment, and education, among other important objectives.

Their mission sounds like and reminds me of a wonderful place that provides the same guidelines: The Coalition on Homelessness, the beautiful organization that employs me.

Black Panthers monitored the behavior of the police in the black communities. In 1966, police violence ran rampant, and the need to protect black people from state-sanctioned violence was crucial. Armed Black Panther members would show up during police arrests of black people standing at a legal distance and monitor their interactions. It was to make sure there was no brutality. Both the Panther members and officers would stand facing one another, armed with guns, an act that was in line with California's open-carry law at the time. These confrontations, in a way, allowed the Panthers to protect their communities, as well as police the police. The Panthers grew tremendously and drew attention in cities everywhere. Lots of people tend to only see good people for the bad things they may have done, but today I would like to commend the party for its greatness.

After the big Free Huey Newton rally in 1967, which protested the imprisonment of Huey, the group also took on issues such as housing, welfare and health, making it relatable to black people everywhere. The Black Panther party launched a free breakfast program for children, because they saw a serious need to nurture black disenfranchised communities. They spent two hours each morning cooking breakfast for children in poor neighborhoods before school. Studies showed that children who didn't have a good breakfast in the morning were less attentive in school, less inclined to do well, and suffered from fatigue. The party served about 20,000 meals per week and it became the party's most successful program.

The Panthers made enemies in high places, like J. Edgar Hoover. The longtime FBI director launched a mass destruction of the breakfast program and single-handedly tried to sabotage the food. Fortunately, nothing became of his efforts to destroy and undermine the program—in fact, the programs are still rapidly up and running today, thanks to the Panthers' contributions and consistent care. The free breakfasts led to the creation of the federal Women, Infants and Children program.

Back in the 1960s, the Black Panther Party was a controversial group, and it remains so today. As I said once before, people tend to forget the good deeds the Black Panther Party was able to accomplish despite all odds against them. I see the spirit of the Black Panthers living on in each of us every day, whether we are black, white, Hispanic, Asian or whatever our ethnic background. It shows in the dedication and strength we provide each day. We stand and fight for what is right, not what is right now. For that, I'm most grateful to be a proud African American mother, woman and child. ■

PORTLAND OREGON – 1970
THE BLACK PANTHERS RESPONDED TO CONSTANT POLICE RAIDS AND ARRESTS WITH FREQUENT DEMONSTRATIONS. MANY WHITE RADICALS, INCLUDING MY COLLECTIVE, SUPPORTED THEM. ONCE, MARCHING IN FRONT OF THE COURTHOUSE, WE WERE CHANTING ALONG WITH THE YOUNG PANTHER MINISTER OF INFORMATION:

"MULTNOMAH COUNTY, BURN IT TO THE GROUND! MULTNOMAH COUNTY, BURN IT TO THE GROUND!"



MY BUDDY MAURICE LEANED OVER AND SAID, "I DON'T THINK THIS PROGRAM WILL HAVE MASS APPEAL".



COMIC BY JIM BELLER.
JIM BELLER 2/2017

7-LETTER WORDS FOR BLACK HISTORY MONTH

BY JOE WILSON

H-A-R-R-I-E-T.
M-A-L-C-O-L-M.
T-R-A-Y-V-O-N.

WEAPONS. HANDGUN. BULLETS. GUNSHOT. UNARMED. TEENAGE.
MURDERS. RACISTS. DEFENDS. UPHOLDS.
LAWYERS. ANSWERS.
NOTHING.
OBJECTS. INHUMAN. IGNORES.
WITNESS. WITLESS. ACCOUNT. USELESS. PROTECT.
FALSIFY. TESTIFY. JUSTIFY.
OUTRAGE. PROTEST. AGITATE. REVOLTS.
EXPLODE.
FAILURE. BELIEFS. SILENCE. TREMBLE.
MOTHERS. FATHERS. FEELING. TEARFUL. SWALLOW.
PAINFUL.
SADNESS. ANGUISH. DESPAIR.
IMAGINE. INSPIRE. HOPEFUL. CHANGES.
RESPECT. REBUILD. RESTORE.
COURAGE.
LIBERTY. FREEDOM. HISTORY. JOURNEY.
CORONER. AUTOPSY. SERMONS.
ANOTHER. COLORED. FUNERAL.
JUSTICE. AMERICA.
...REPEATS. REPEATS.

REPARATIONS

by Trina Brigham

I shout out to the rugged mountains of Tennessee...
I screamed in muddy bayou of Louisiana...
The slave trade led to propaganda...
Old dirty, dirty south you were never there for me...
Yet you sing sweet songs, sweet songs of liberty...

Life less bodies hanging from chest nut trees is
what I remember about the south...
Fishing black bodies out that bayou no doubt...
Why just last night I witnessed a lynching...
White men with sheets over their heads crying redemption...
My people have been killed burned and desecrated...
Denied their rights and discriminated...
We tended the fields of wheat, cotton, and tobacco...
We been chained, tortured, and shackled...
Our history blotted out and our identity stolen...
Over four hundred years of irony and yet we remain struggling...
REPARATION must be paid!
We worked your railroads, built your freeways,
and dug your arrogation trenches...
We marched on D.C. and put an end to segregation...
We're the promised seeds of Jacob a chosen generation...
Yet we're denied reparations....
We're survived the worst conditions
any race has ever endured...
And
We still remain strong as Queens and Kings should...
REPARATION MUST BE PAID!!!
IT MUST BE PAID IN FULL!!!
WHY?
WE HAVEN'T FORGOTTEN ABOUT THAT PROMISE...
REMEMBER OUR FOURTY ACRES AND OUR MULE?

50TH ANNIVERSARY OF REV. DR. MARTIN LUTHER KING, JR.'S LAUNCH OF THE POOR PEOPLE'S CAMPAIGN

RONALD COLTHIRST

This year, San Francisco will celebrate the 50th anniversary of the Summer of Love. However, in cities such as Detroit and Newark, New Jersey, this summer will be the 50th anniversary of urban rebellion. The Civil Rights Movement helped the Black middle class, but the impoverished urban Black communities did not gain much, and thus led to the urban uprisings of 1967. These insurgencies and the resulting Poor People's Campaign organized by Rev. Dr. Martin Luther King, Jr. signaled a broader poverty problem in the United States that continues today.

King was inspired to organize the Poor People's Campaign because of the urban unrest of 50 years ago coupled with the rural poverty he witnessed in places such as Marks, Mississippi. Poverty was truly a national problem across racial groups and in urban and rural America. He announced the Poor People's Campaign in December 1967. However, Dr. King did not live to see his goal of the Poor People's Campaign to organize mass civil disobedience actions in the nation's capital scheduled for May 1968 demonstration in Washington, D.C. He was assassinated one month before the scheduled mass action in the capitol on April 4, 1968 in Memphis, Tennessee, as he was supporting the Memphis sanitation workers strike for safer working conditions and better wages. Due to Dr. King's assassination, the Poor People's Campaign demonstration in the capital was postponed a month later to June 1968.



POOR PEOPLE'S MARCH THROUGH D.C. (1968). PHOTO BY WASHINGTON AREA SPARK.

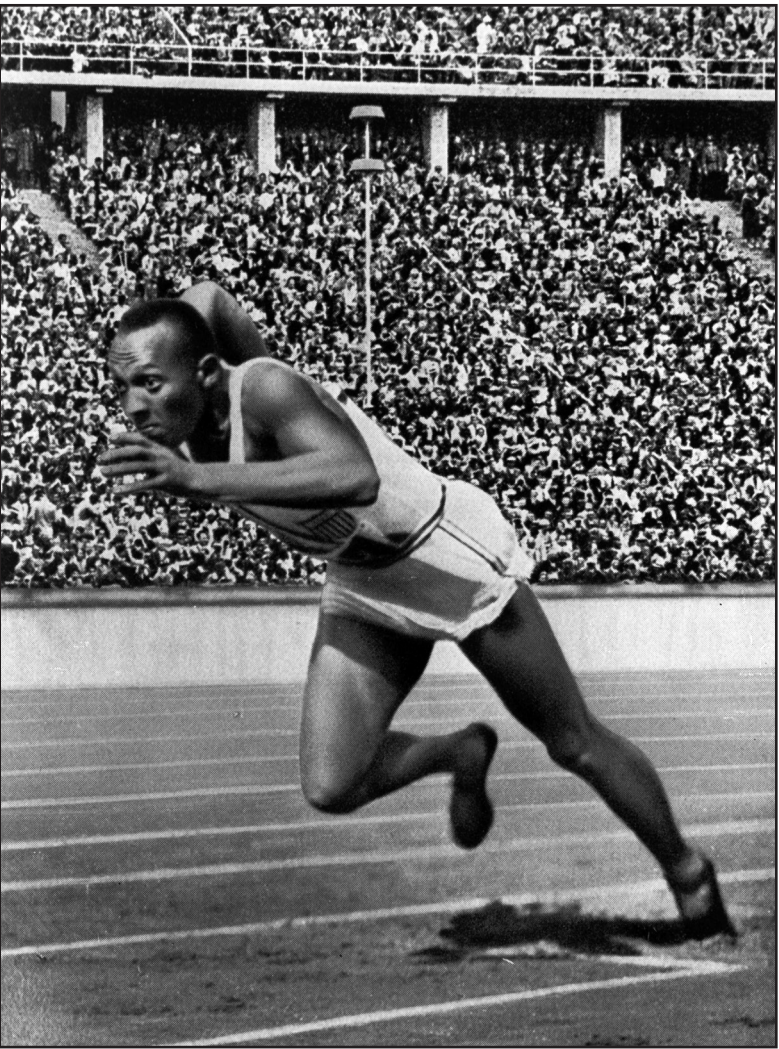
"I CHOOSE TO IDENTIFY WITH THE UNDERPRIVILEGED. I CHOOSE TO IDENTIFY WITH THE POOR. I CHOOSE TO GIVE MY LIFE FOR THE HUNGRY. I CHOOSE TO GIVE MY LIFE FOR THOSE WHO HAVE BEEN LEFT OUT...THIS IS THE WAY I'M GOING."

- REV. DR. MARTIN LUTHER KING, JR.

The national poverty rate in 1967 at the time of Dr. King's announcement of the Poor People's Campaign was 14.2 percent. The poverty rate for children at 16.6 percent was higher than the national rate. For African Americans, the poverty rate was much higher at 39.3 percent. Within the African American community, seniors had a poverty rate of an astonishing 53.3 percent. Although there are no 1967 poverty statistics for the Latina/o population, the United Farm Workers (UFW) led by Cesar Chavez and the farmworkers made common cause with Dr. King's Poor People's Campaign. The UFW was organizing farm workers across California and the west to improve upon their starvation wages and deplorable working conditions.

The highlight of the Poor People's Campaign in the capitol was the Solidarity Day Rally for Jobs, Peace and Freedom on June 19, 1968. Fifty thousand people from across the country descended upon the capitol to join the 3,000 inhabitants of Resurrection City, a shantytown base of operations for the Poor People's Campaign in Washington, D.C. Poor People's Campaign demonstrators came to Washington, D.C. via nine roads to Resurrection City. One of these regional groups making the trek was called the "San Francisco Caravan." A central policy demand promoted by the Poor People's Campaign was an economic bill of rights that included: an annual \$30 billion anti-poverty expenditure; full employment; guaranteed annual wage; and annual construction of one-half million affordable housing units addressing the lack of high quality housing.

Due to the assassination of Dr. King, there is unfinished business from the Poor People's Campaign. Poverty has only decreased from 14.2 percent in 1967 to 13.5 percent in 2015. The overall number of those in poverty was a significant 43.1 million people in 2015. Incredibly, child poverty has increased since 1967 at 16.6 percent to a child poverty rate in 2015 of 19.7 percent. We in San Francisco must demonstrate our love and solidarity for our impoverished neighbors, not only during the summer, but year-round. Fifty years later, San Francisco must



Jesse Owens, American sprinter, won four gold medals at the 1936 Summer Olympics in front of Hitler, who was deeply bothered by Owen's success. When Olympic sprinters Tommie Smith and John Carlos' did a black power salute at the 1968 Olympics, Owens initially did not support it, calling the fist "meaningless." However, he later said in his book *I Have Changed*, "I realized now that militancy in the best sense of the word was the only answer where the black man was concerned, that any black man who wasn't a militant in 1970 was either blind or a coward."

THE ORIGINS OF BLACK HISTORY MONTH

BILAL ALI

Since 1976, every U.S. president has officially designated the month of February as Black History Month. Other countries around the world, including Canada and the United Kingdom, also devote a month to celebrating black history. Black History Month, or National African American History Month, is an annual celebration of achievements by black Americans and a time for recognizing their central role in U.S. history.

In many cities throughout the U.S., a variety of events and activities will be held to celebrate Black History Month. While many have acknowledged the significance of this month, many do not know the origins of Black History Month. The event grew out of "Negro History Week," the brainchild of noted historian Carter G. Woodson and other prominent African Americans. Who was Dr. Carter G. Woodson and why did he create "Negro History Week," now popularly known as Black History Month?

Carter G. Woodson was born in 1875 in New Canton, Virginia, the son of former slaves. Carter G. Woodson was a learned man and a distinguished scholar, advocate, and social theorist. Woodson earned his B.A. from the University of Chicago, and was one of the first African Americans to receive a doctorate from Harvard University. Woodson dedicated his career to the field of African-American history and lobbied extensively to establish Black History Month as a nationwide institution. He also wrote many historical works, including the 1933 book *The Mis-Education of the Negro*.

In 1915, Carter G. Woodson helped found the Association for the Study of Negro Life and History (which later became the Association for the Study of Afro-American Life and History), which had the goal of placing African-American historical contributions front and center. The next year he established the *Journal of Negro History*, a scholarly publication.

Woodson lobbied schools and organizations to participate in a special program to encourage the study of African-American history, which began in FEBRUARY 15926 with Negro History Week. The program was later expanded and renamed Black History Month. (Woodson had chosen February for the initial week-long celebration to honor the birth months of abolitionist Frederick Douglass and President Abraham Lincoln.) To help teachers with African-American studies, Woodson later created the *Negro History Bulletin* in 1937 and also penned literature for elementary and secondary school students. Woodson died on April 3, 1950, a respected and honored figure who received accolades for his vision. His legacy continues on, with Black History Month being a national cultural force recognized by a variety of media formats, organizations and educational institutions. We are all in debt to Dr. Carver G. Woodson for his contribution to the ongoing history of African Americans in this country.

BLACK HISTORY IS MADE EVERY DAY.

BLACK IN SAN FRANCISCO: HOUSING DISCRIMINATION, RACISM, AND DISPLACEMENT

CHARLOTTE DEVI

In 2015, San Francisco's Point-in-Time Homeless Count reported 6,686 sheltered and unsheltered homeless adults, as well as 853 unsheltered homeless youth, for a total of 7,539 people constituting San Francisco's homeless population in 2015. Thirty-nine percent of the homeless population counted is white, which is a small fraction compared to San Francisco's 53 percent overall white population, while 36 percent of the homeless population counted is Black, which is a disproportionate number compared to San Francisco's 6 percent Black population. This means that less than 1 percent

IN 1970, AFRICAN AMERICANS MADE UP 13.4% OF SAN FRANCISCO'S TOTAL POPULATION. TODAY, THEY MAKE UP LITTLE MORE THAN 6%.

of white folks living in San Francisco are homeless, while almost 5 percent of the Black population in San Francisco is homeless. Likewise, almost half of San Francisco's public housing lodges Black residents.

Both the smaller population of Black folks living in San Francisco in 2015 and the larger percentage of homeless and publicly houses Black folks in San Francisco in 2015 are evidence of how displacement and poverty has seriously mistreated the Black community in San Francisco. The Bay Area has been steadily losing its Black population since the 1970s. For decades, housing discrimination, underfunded public education programs, and inaccessible health care have all contributed to the disempowerment of Black folks in search of, in need of, or at risk of losing housing. These systems do not accommodate Black folks, and they directly contribute to the rising number of homeless people in the Black community and the falling number of Black residents in the SF Bay Area. That is to say, racism plays a huge role in the housing crisis and in homelessness, and the intersection of racism and homelessness is real. It is no coincidence that the Black community is overrepresented in San Francisco's homeless population. The systems at fault are identifiable and interconnected, and I will only be able to touch on a few of them in this article.

HOUSING DISCRIMINATION

Housing discrimination comes in many different forms, and its objective is to unfairly limit the housing choices of America's Black population. Some forms of housing discrimination began as public practices, while others have carried on privately, despite the Fair Housing Act of 1968, which criminalizes housing discrimination. Here I will explain redlining, blockbusting and racial steering, only three tactics of many that infringe upon the Black community's rights to fair housing.

Redlining is a way in which businesses can impede upon the Black community's quality of housing and is rooted in a history of racist policy and mapmaking. By redlining, businesses identify neighborhoods they don't want to provide services to based upon the race or ethnicity of the neighborhoods' residents, and the businesses subsequently deprive these neighborhoods of their services. According to a 2016 article by KQED, in the 1930s, a government-sponsored corporation promoted by President Franklin Roosevelt called the Home Owners' Loan Corporation (HOLC), created explicitly racist maps, in which areas were rated according to the "threat of infiltration of foreign-born, Negro, or lower grade population," for the purposes of redlining. Although policies such as the Fair Housing Act of 1968 have since been enacted to combat redlining and enforce fair housing practices, many businesses still refer to redlines to some extent today. The effects are inhumane. Cities have used this tactic to avoid investing in Black communities. Banks have also used this tactic to deny home loans to residents from Black neighborhoods. Even small businesses have maneuvered redlines by avoiding setting up shop in Black communities. This has left many

Black neighborhoods without safe building structures, local employment opportunities, and even banks or grocery stores. Via redlining, businesses can not only discriminate against communities based on race and ethnicity, but moreover, they can divest these communities of safety, capital, and nourishment, amongst other necessities.

Blockbusting and racial steering are other forms of housing discrimination in which neighborhood dynamics are manipulated in the interests of white homeowners and a racist agenda. Blockbusting is a process in which real estate agents and developers convince white homeowners to sell their homes for low prices by threatening the imminent influx of Black residents, and then resell the houses for profit to Black homebuyers. Similarly, racial steering is a process in which prospective homebuyers are either highly encouraged to consider or only offered houses in neighborhoods populated by people they share racial or ethnic identity with. Through these processes, real estate agents and developers were and still largely are empowered to maneuver metropolitan dynamics at the expense of Black safety and success. As with redlining, blockbusting and racial steering always resulted in secluded, affluent white neighborhoods and slighted Black neighborhoods.

It is also important to consider that home ownership itself is a form of wealth accumulation exclusive to white families and other financially privileged non-Black families of color. According to a report written in 2015 by economists Jeffrey P. Thompson and Gustavo A. Suarez of the Federal Reserve Board, assets and home ownership justified most of the wealth gap between white and Black families, with white families owning more property, having a higher net worth, and receiving more inheritance than Black families. Therefore, owning property allows white people to accumulate wealth in a way Black people are not allowed to.

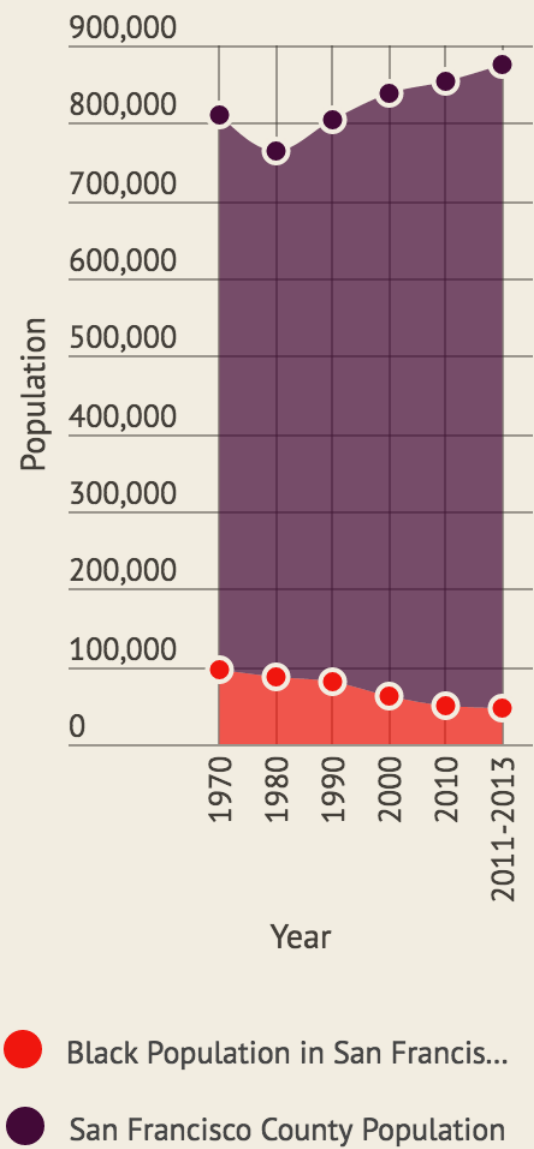
"THERE IS A DEEP AND ABIDING PROBLEM INSIDE THE PICTURE OF AMERICAN HOMELESSNESS THAT UNEQUIVOCALLY POINTS TOWARDS OUR RACIALIZED AND RACIST POLICY HISTORY. FOR THE ADULT POPULATION, THE SYSTEMATIC EXCLUSION OF PEOPLE OF COLOR, AND SPECIFICALLY BLACK PEOPLE, FROM THE HOUSING MARKET VIA REDLINING AND HOUSING COVENANTS FUNCTIONALLY MEANT THAT BLACK PEOPLE WERE LARGELY EXCLUDED FROM HOME OWNERSHIP UNTIL ROUGHLY 1970 AFTER THE PASSING AND PARTIAL IMPLEMENTATION OF THE FAIR HOUSING ACT." - MARC DONES

EDUCATION

Housing discrimination also impacts local, public education programs, which in turn shape the communities receiving local, public education and their likelihood to secure a job, earn a living wage, and maintain housing. While a lot of funding for public schools in California is provided by the state, about 21 percent of California public school funding comes from local property taxes. However, the varying values of property across neighborhoods make this funding plan extremely unfair to students living in historically neglected neighborhoods, specifically Black neighborhoods. According to a 2016 article by NPR, while students living in wealthy neighborhoods attend highly funded schools with well-kept and multitudinous amenities, students living in poor, Black neighborhoods attend school in unsafe buildings with inadequate amenities, if any at all. Thus, Black students suffer greatly from the discriminatory business practices of racist real estate agents, bankers, small business owners, etc. who mutate the quality of life in Black neighborhoods by divesting from them. Studies have shown major racial gaps in education in which Black students being educated in a poor neighborhood are months behind their white peers being educated in a wealthy neighborhood. Consequently, Black youth are not as likely as

Loss of Black Population, San Francisco

San Francisco



ANTI-EVICTION MAPPING PROJECT, SAN FRANCISCO AEMP

their white counterparts to attend high school or prestigious universities. Without a high school or university education, maintaining a job and a living wage, and thus safe and secure housing, is much more difficult.

HEALTH CARE

Likewise, maintaining housing in the face of large hospital bills is also very difficult, if not often nearly impossible. Inadequate health insurance or a lack of health insurance can result in homelessness. In 2011, the Agency for Healthcare Research and Quality (AHRQ) reported that Black Americans received worse health care and had less access to health care than white Americans. Without health care or adequate health care, low-income Black families confronting large hospital bills may have to decide between their healthcare bills and their rent. As an exhausting expense, health care or lack thereof can deplete a Black household of its resources to maintain housing.

Homelessness is an intersectional issue. Without regarding race and ethnicity and the unique experiences those identities encounter during and surrounding homelessness, the systems that perpetuate homelessness cannot be dismantled. Those systems have a history in discriminatory policy and business practices, and though outlawed today, they are still heavily practiced under many guises, some not so subtly. ■



IRIS CANADA AND HER GRANDNIECE. PHOTO BY THE HOUSING RIGHTS COMMITTEE.

SHERIFF EVICTS 100-YEAR-OLD

TIM REDMOND

The San Francisco Sheriff’s Office quietly showed up at the home of Iris Canada on February 10th at around 11:30 and changed the locks. Canada, who is 100 years old, was evicted—while she was out, apparently at a senior center where she goes during the day.

There was no notice, so no protesters were on hand. The whole process happened quickly.

Canada has critical medicine in the house—but her ability to get access to retrieve her possessions is now controlled not by the sheriff but by the notorious anti-tenant law firm that represented the owner.

It was a stunning end to a battle that’s been going on for more than a year, as the last African American tenant in a building now owned by white people who want to convert to condos tried to save the place she’s lived in for more than half a century.

It happened, Canada’s supporters pointed out during a raucous protest in front of the Sheriff’s Office, during Black History Month and around the 40th anniversary of the eviction of the I-Hotel.

Superior Court Judge A. James Robertson II this week ordered the sheriff to evict Canada “at the earliest possible date that was safe.”

Sheriff Vicki Hennessy, facing a large crowd of angry protesters outside her office, said she decided that it was safer to do the eviction while Canada was out of the house. “I think we did the right thing,” she said as the crowd shouted “shame.” (I have to give her credit, at least she came out and dealt with the crowd; the mayor would have been hiding under his desk.)

She said that the court “ordered us to give no notice,” although the court order was not that clear. When I asked her, she told me that one of the reasons she had given no notice was that she didn’t want to deal with a lot of protesters out in front of the house while the deputies were doing the eviction.

She also said that she was worried about Canada’s health: If the deputies had to forcibly remove her from her home, Canada, who has had serious health complications from previous eviction orders, might not have survived. “I was afraid the stress of the eviction would be too much for her,” the sheriff said.

“This was a very difficult decision for me,” Hennessy said. “It was hard for me.” She was shouted down by protesters who asked what the sheriff would have done if her mother or grandmother was the one facing eviction.

Canada’s lawyer, Dennis Zaragoza, was preparing today to file a writ to appeal the judge’s order. The sheriff could have waiting to see what the outcome of that was before eviction Canada, but her legal counsel, Mark Nicco, said he didn’t know an appeal was underway.

Canada’s lawyer was on the phone with tenant activist Tommi Avicolli Mecca during the back-and-forth with the sheriff, and he said that at an earlier hearing, he had told Nicco that he would appeal any eviction order.

Nicco said he hadn’t heard that.

Hennessy said she was “between a rock and a hard place.” She said she sent deputies to Canada’s house over the last three days to get in touch with her, but nobody was home.

She said that she hadn’t called Canada’s lawyer to try to get in touch.

When I asked her what would have happened if she hadn’t done the eviction so quickly, she said: “I don’t think anything would have happened right away.”

Eventually, she said, she might have been held in contempt of court.

But this was a huge deal: Whatever the law says, the San Francisco sheriff has just evicted a 100-year-old frail woman to pave the way for wealthy white people to do a condo conversion.

It doesn’t get much worse than that. ■

This article was originally published in 48 Hills (48hills.org) on February 10, 2017.

BLACK HISTORY IN SAN FRANCISCO

- FOUNDED IN 1852, BETHEL AFRICAN METHODIST EPISCOPAL (AME) IS THE OLDEST AFRICAN AMERICAN CHURCH IN SAN FRANCISCO

- COFOUNDED BY MUFFLIN WISTAR GIBBS, THE FIRST BLACK NEWSPAPER IN SAN FRANCISCO WAS PUBLISHED IN 1855 AND CALLED THE MIRROR OF THE TIMES

- IN 1859 THERE WAS A MASS MIGRATION OF 200 BLACK FAMILIES FROM SAN FRANCISCO TO VICTORIA, BRITISH COLOMBIA DUE TO THE ANTI-BLACK SENTIMENT AND RACISM IN THE CITY

MAKING U.S. HISTORY: BLACK INVENTORS

ALEXANDER MILES

Alexander Miles (1830s - 1918) created the automatic elevator doors, which dramatically improved their safety.

GEORGE WASHINGTON CARVER

Carver (1860s -1943) developed more than 300 uses of the peanut, including cooking oil, ink, and lotion.

DR. PATRICIA BATH

Dr. Bath (1942 - present) created a laser tool used to correct cataracts, an eye condition that clouds vision and can lead to blindness. She was the first black doctor to have a medical patent and the first black person to complete a residency in ophthalmology.

LONNIE G. JOHNSON

Johnson (1949 - present) was a NASA engineer, but is best known for inventing the Super Soaker water gun.

MADAM C.J. WALKER

Walker (1867 - 1919) invented hair care products for black women and traveled throughout the country to promote her brand. She became one of the first self-made millionaires in America.

GARRETT MORGAN

Morgan (1877 - 1963) was the inventor of one of the first traffic lights and gas masks, whose design was later used in WWI.

DR. CHARLES RICHARD DREW

Dr. Drew (1904 - 1950) developed America's first large scale blood bank during WWII by discovering a way to preserve blood plasma. (Before that, blood only lasted about a week!). He also spoke against the unnecessary segregation of blood from black and white donors.

MIRIAM BENJAMIN

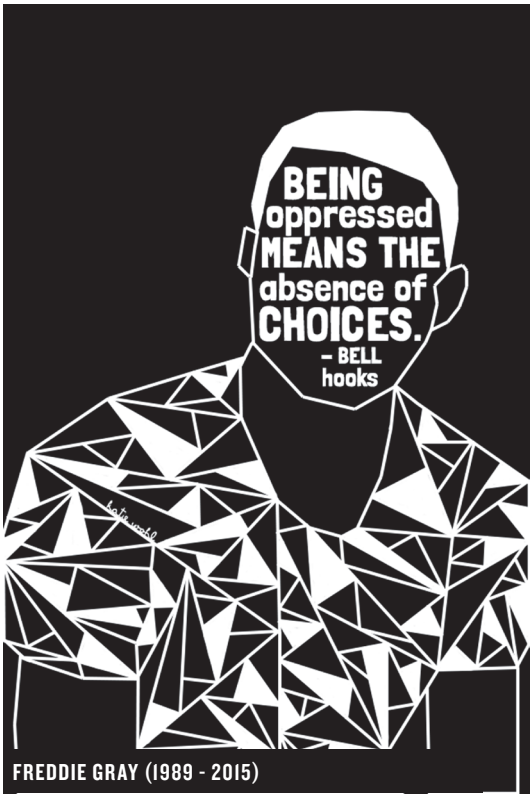
Benjamin (1861 - 1947) created the Gong and Signal Chair for Hotels. The chair had a button one could push to request for service. It was adapted for use in airplanes later on.

HONORING THE BLACK FEMINISTS OF OUR TIME

GIANNI JONES When I think of profound, articulate, phenomenal, and creative women, I think of bell hooks, Maya Angelou, and Audre Lorde. These women paved the way for many black women to take action and critically think about feminism and womanhood in America. Not only did their work inspire people around the United States but it helped to create a new paradigm of thinking about humanity across the globe. I’m honored to share the work and history of these women in honor of Black History Month.

MAYA ANGELOU

“When you learn, teach, when you get, give.” These are the profound words of the feminist, poet, civil rights activist, and writer Maya Angelou. Born Marguerite Annie Johnson on April 4, 1928, Maya Angelou was destined to change the world. It was through her work in the Civil Rights movement poems, and autobiographies that solidified Maya as a diamond in the ruff. In Maya Angelou’s works such as “I know Why the Caged Bird Sings” and “The Heart of a Woman,” she addressed issues within her own personal life, racism, identity, family and travel. Angelou received the Spingarn Medal, National Medal of Arts and Presidential Medal of Freedom in 2011 and also was awarded over 50 honorary degrees and honors for her work. Her work encompassed the struggles and triumphs of a black woman in America. Angelou was truly a phenomenal woman indeed.



AUDRE LORDE

As a black writer, feminist, womanist, lesbian and civil rights activist, Audre Lorde reshaped the theoretical mindset of feminism. As a child of immigrants from Barbados and Carriacou, Lorde immersed herself in writing poetry as an outlet for self-expression. While working as a visiting professor at the Free University of Berlin, Lorde helped to promote the Afro-German women’s movement. Audre’s profound work of dissecting cultural issues and theoretical contribution to intersectionalism was ahead of her time.

“Cables to Rage,” which was published in 1970, was Lorde’s poetic crown as a writer. In this body of work, she explored themes of childbirth, motherhood, betrayal and love. The series of essays and speeches presented in ‘Sister Outsider’ explored the experiences of marginalized groups, racism, and focused on the patriarchal lens. Most of Lorde’s theoretical framework analyzed the underlying issues of race and sexuality in America. In a world filled with injustices and exploitation, Lorde said it best “Divide and conquer, in our world, must become define and empower.”

The contribution of these women to black history and critical thinking, as well as their abilities to provoke measures to restoring humanity are unparalleled. Therefore, we should all be mindful to honor their work in our lives throughout the community, and thoughtfully across the world. Thank you, bell hooks, Maya Angelou, Audre Lorde, and all the other pioneers of black excellence. ■

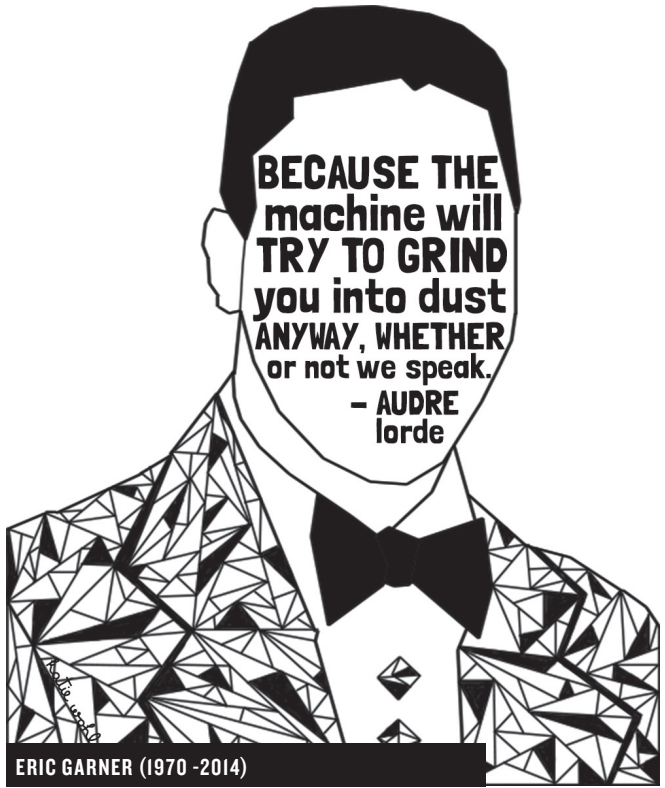
ABOUT THE ART AND THE ARTIST: Katie Wohl’s art series “Black Lives Matter - Black Voices,” was inspired by the frustration and sadness she experienced and saw her community experience after Michael Brown was murdered on August 9, 2014, by Darrell Wilson of the Ferguson Police Department. After years of watching countless black men and women murdered by police officers, security guards and vigilantes in America art became an important outlet. So, she created art that would not only act as a therapeutic vehicle for herself, but she hoped the work might resonate with a larger community of people who are taking an active role in the problems in their society and maybe even garner attention from those who remained blind to the structural and institutional issues of race in America. She then started designing black and white portraits of black men and women using quotes from black female writers. All proceeds are donated to the National Police Accountability Project (NPAP).



BELL HOOKS

Primarily known for her work as a feminist and social activist, bell hooks has published over 30 books and scholarly articles. In her book, “Feminism is for Everybody: Passionate Politics,” hooks presents ideals of what it is to be a feminist. Issues of human agency, race relations, gender roles and the importance of self-empowerment are basis of her work. Hooks’ passion to address the goals of feminism, honor of the black body, cultural construction of power and oppression can be found in her prophetic words. Her work ventured into a humanistic consciousness that fundamentally enables the building of healthy relationships between humans without conditions.

“Visionary feminism is a wise and loving politics,” hooks wrote. “It is rooted in the love of male and female being, refusing privilege one over the other. The soul of feminist politics is the commitment to ending patriarchal domination of women and men, girls, and boys...A genuine feminist politics always bring us from bondage to freedom, from lovelessness to loving.”



COALITION ON HOMELESSNESS

The STREET SHEET is a project of the Coalition on Homelessness. The Coalition on Homelessness organizes poor and homeless people to create permanent solutions to poverty while protecting the civil and human rights of those forced to remain on the streets.

Our organizing is based on extensive peer outreach, and the information gathered directly drives the Coalition’s work. We do not bring our agenda to poor and homeless people: They bring their agenda to us. We then turn that agenda into powerful campaigns that are fleshed out at our work group meetings, where homeless people come together with their other community allies to win housing and human rights for all homeless and poor people.

WORKGROUP MEETINGS

AT 468 TURK STREET

HOUSING JUSTICE WORK GROUP Every Tuesday at noon

The Housing Justice Workgroup is working toward a San Francisco in which every human being can have and maintain decent, habitable, safe, and secure housing. This meeting is in English and Spanish and open to everyone! Contact: Miguel Carrera, mcarrera@cohsf.org

HUMAN RIGHTS WORK GROUP Every Wednesday at 12:30 p.m.

The Human Rights Workgroup has been doing some serious heavy lifting on these issues: conducting direct research, outreach to people on the streets, running multiple campaigns, developing policy, staging direct actions, capturing media attention, and so much more. All those down for the cause are welcome to join! Contact: Dayton Andrews: dandrews@cohsf.org

To learn more about COH workgroup meetings, contact us at : 415-346-3740, or go at : www.cohsf.org

STREET SHEET STAFF

The Street Sheet is a publication of the Coalition on Homelessness. Some stories are collectively written, and some stories have individual authors. But whoever sets fingers to keyboard, all stories are formed by the collective work of dozens of volunteers, and our outreach to hundreds of homeless people.

Editor, Sam Lew

Assistant Editor, TJ Johnston

Vendor Coordinator, Scott Nelson

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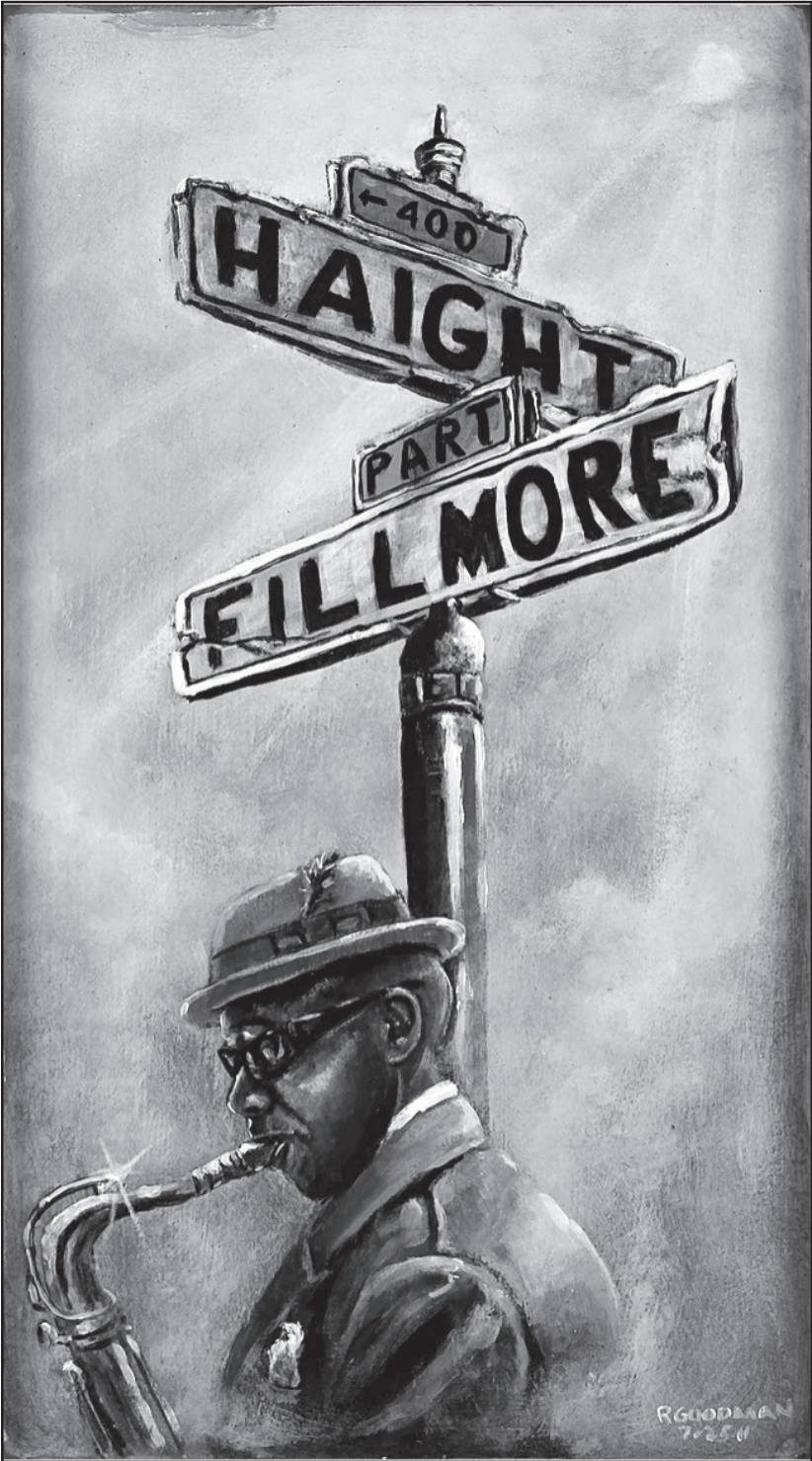
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RONNIE GOODMAN: SAN FRANCISCO’S ARTIST-ACTIVIST



I grew up in San Francisco. I’m what you call one of those hippie childs. I grew up in the Haight Ashbury and I been here all my life, other than in prison. I grew up in the Fillmore area also, which back then, was the Black area of San Francisco in the 60s and part of the 70s. I went to Roosevelt Junior High and Washington High School.

I started drawing when I was six years old from my mother’s boyfriend who used to design Harley Davidsons. He started giving me comic books. They had a lot of community art programs back then; there were a lot of street artists. They would sit there and draw and paint and did beat work and did all kinds of stuff in front of you. I grew up around it. My mother herself wasn’t an artist, but I just became an artist because I started seeing art. My first drawing instruction was from my cousin—he showed me how to draw Batman and all the comic strips.

Growing up here in the city has had a great impact. I’ve seen marches, political activity, seeing people with signs. I was around the Black Panthers and other underground stuff that I barely remember as a child. I was around what they call the John Coltrane Church—I used to eat there on Divisadero Street.



RONNIE GOODMAN WORKING AT THE STUDIO.

When I went to prison, I became a prolific artist. It was a dark time, but it also became my light. I came to learn how to create. I was around nothing but artists in prison: tattoo artists, con artists, muralists—all types of artists that you could think of. By me drawing there, it was the only way I could buy things from the canteen; I had to draw for my living. I used to make greeting cards and trade them for a pack of cigarettes. Zuzus and wam wams, they were called. Coffee and cigarettes. I did family portraits and people bought me things from the canteen. It’s illegal to do that in prison, but we got around that. My only way to survive was to make art. If I didn’t do good art, I didn’t get good money. I became sought out in prison as one of the best portrait artists. Nobody sent me no money.

I was in and out of prison. Four counts of bank robbery. Burglary. I was a drug addict. I thought that I was a thug; I was under the false illusion that it was only my way out. I didn’t have a mentor, no direction, nothing to grab onto. No one was in my life was there to influence me except pimps, players, and prostitutes.

When I got out, I went to Precita Eyes, and that’s when I started how to be an artist and how to make an income. I got to do a mural on Third and Carol named “Soul Journey.” It made me learn that you can make a small income from your art, and I thought it was the best thing in the world. I got involved with Art Hazelwood, and he got me involved with the Street Sheet and I thought it was one of the greatest things that there was, to get involved. I started donating my art, and I didn’t think my art would be able

to support different programs like Hospitality House, but I helped raise a lot of money for their art program.

When I got out of prison, I had no choice but to be homeless. I just would get a tent and a sleeping bag and do the best I could. But my art was created to bring a light to homelessness. I went to Hospitality House and it was a safe haven and they hold onto your artwork if you’re homeless. You just have to suck things up and try to stay healthy and focused. It’s a struggle. Being homeless is a struggle. You can be homeless, but you don’t have to be hopeless. Why I’m here now is to give. Giving my art is something that I think is important. It belongs to the people to recognize the fact that art can make a difference.

I’m very visual because I can barely read and write. I live the life of an activist. I’ve been in prison, and I’ve been on food strikes, hunger strikes, I’ve been in riots. I’ve seen all of that stuff. I saw how art can make a big difference. You don’t have to be violent. My greatest tool is my creative tool, which is my pencil and my paintbrush and that’s my activism and my voice.

What I would say to aspiring artists is this: Stay creative and stay focused and don’t try to overthink anything. Come from the heart and how you feel. Try to step back a few steps and listen to others opinions and reflect on it. But don’t stop, don’t ever stop creating. Just do it because you truly love what you’re doing. The rest will come. ■

For more art by Ronnie Goodman, visit: www.RonnieGoodman.com. To contact Ronnie, email RonnieGoodmanSF@gmail.com.

WRITER’S CORNER

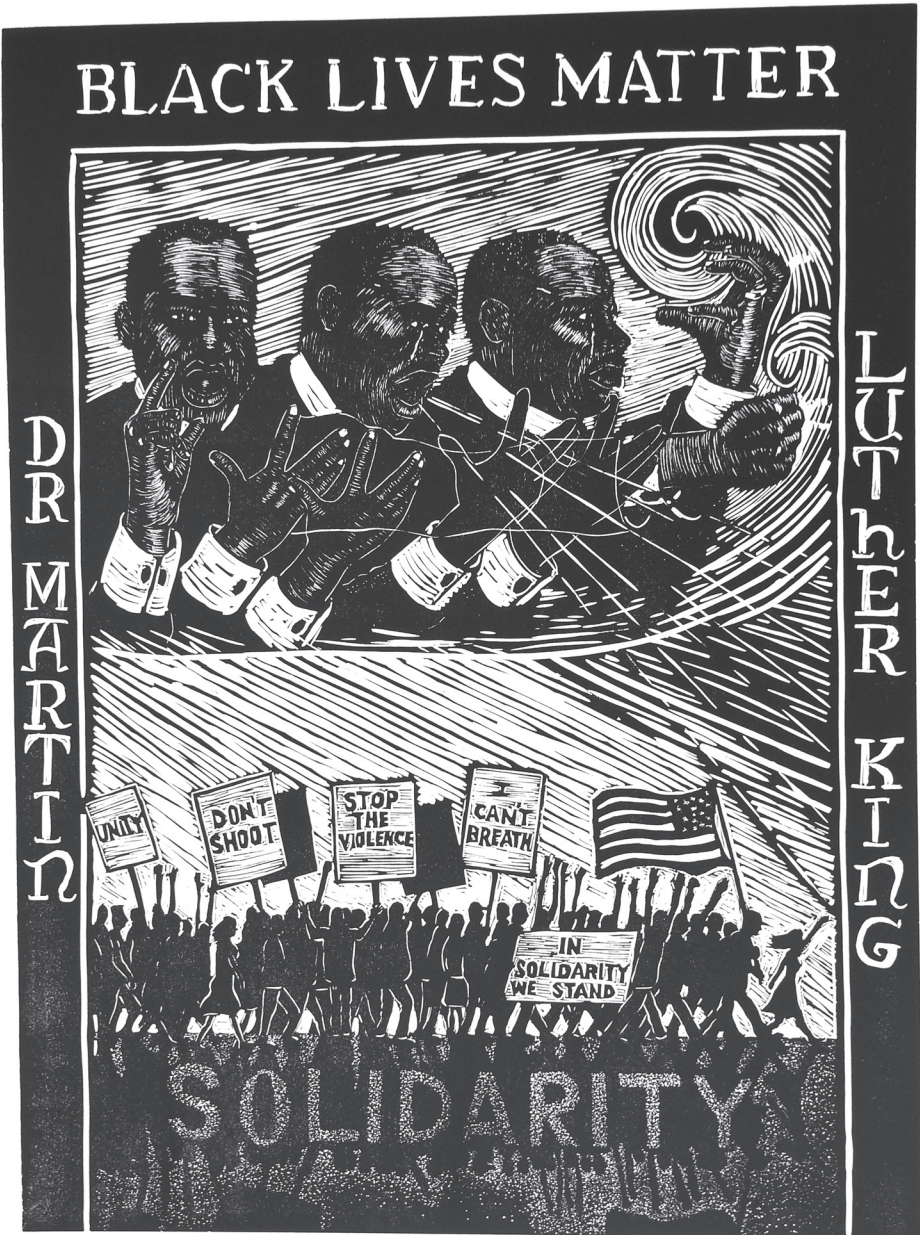
In light of the series of executive orders signed by President Trump and the ways they have already impacted many people in our communities, I’ve been thinking about the privilege of “safety.” Specifically, who gets to feel safe in this administration? Who doesn’t? I hope the following prompts help to pull on that thread and make a space for us to reflect on what safety means to us individually and as a nation that seems constantly guided by fear.

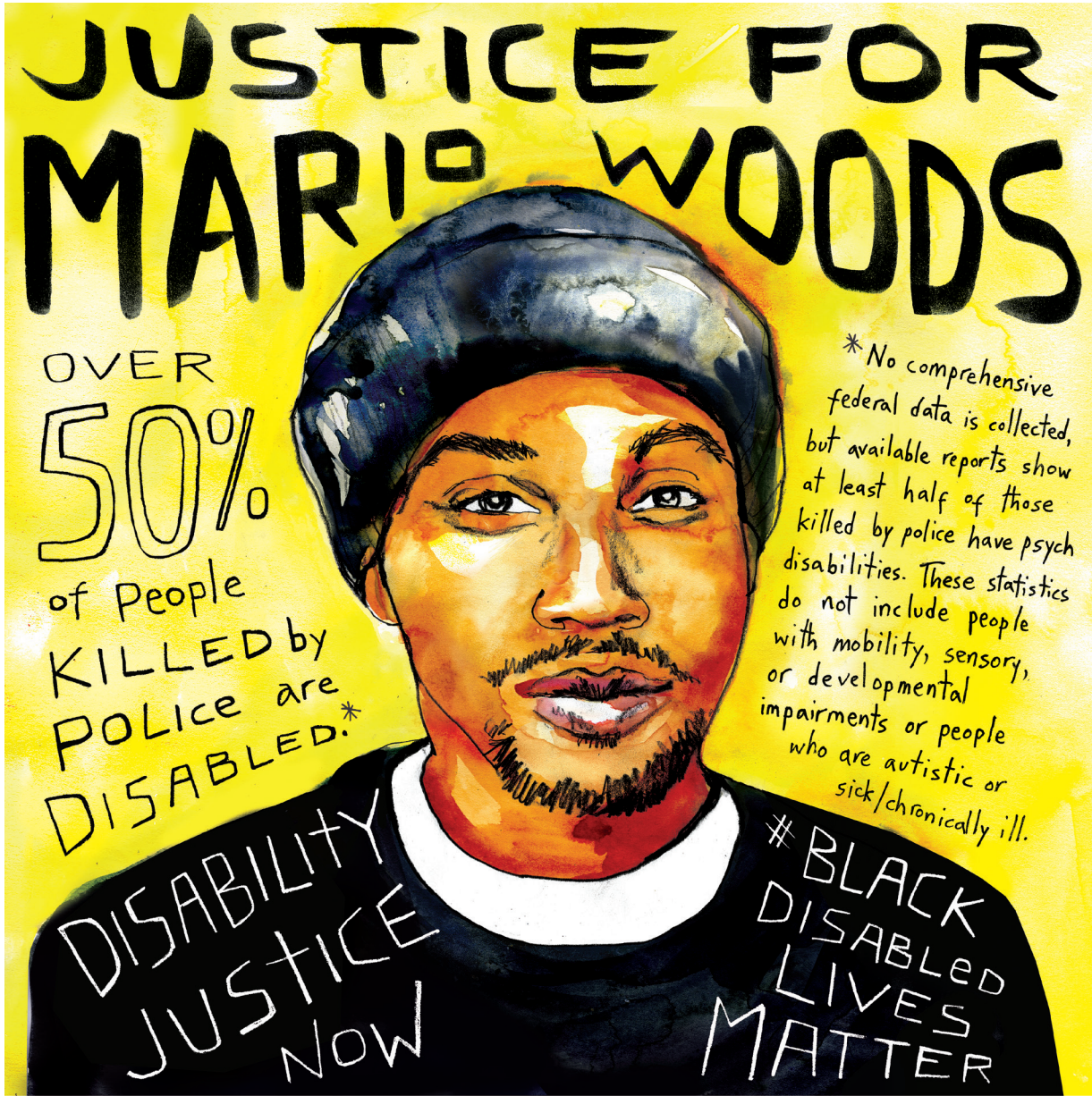
- PROMPT #1: WHAT ARE ALL THE THINGS YOU NEED TO FEEL SAFE? CONSIDER MAKING IT A LIST OR A LIST POEM.
- PROMPT #2: WHAT IS THE OPPOSITE OF SAFETY? WRITE ABOUT IT WITHOUT GIVING IT A NAME.

*Note: special shoutout to the incredible San Francisco artist Tassiana Willis for helping us come up with these two prompts

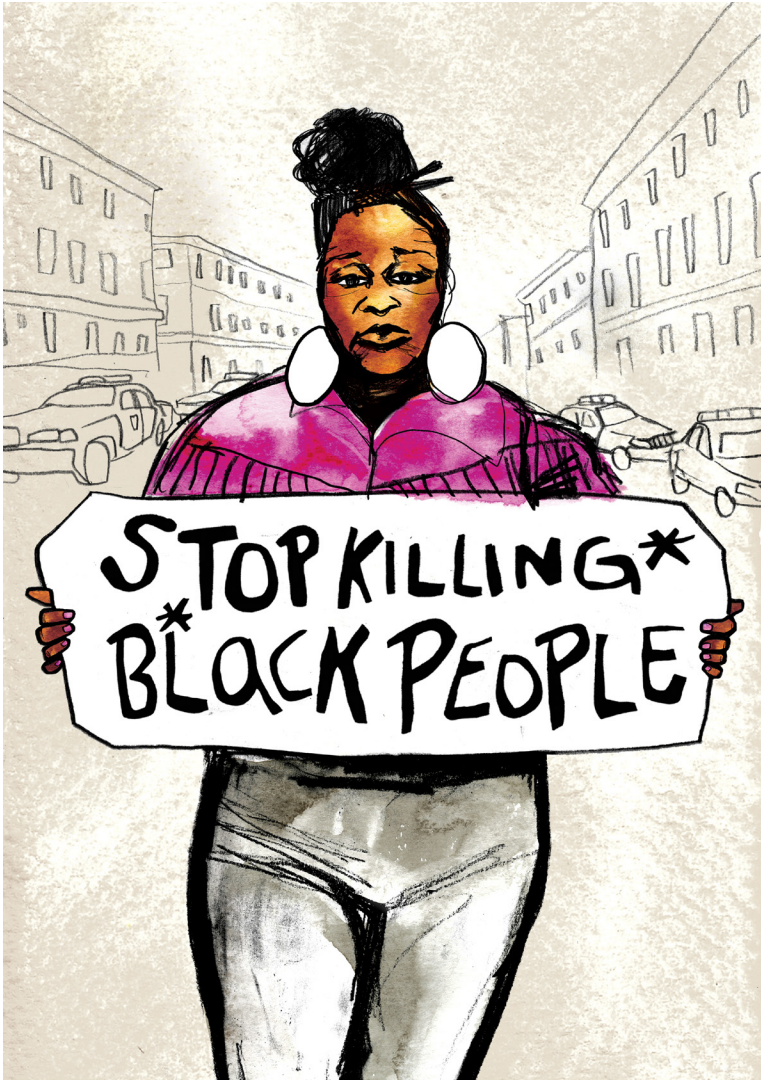
This writing prompt is brought to you by **GHOSTLINES**. Ghostlines is a Bay Area collective of poets, artists, and educators comprised of Ariana Weckstein, Gabriel Cortez, Isabella Borgeson, Jade Cho, and Natasha Huey. We are committed to using art to cultivate empathy. To disrupt violent systems and thought. To nurture and challenge ourselves and our communities to rise. WWW.GHOSTLINESCOLLECTIVE.TUMBLR.COM

IF YOU’D LIKE TO SHARE YOUR WRITING WITH THE STREET SHEET, YOU CAN E-MAIL STREETSHOOT@COHSF.ORG OR MAIL TO STREET SHEET 468 TURK ST. SAN FRANCISCO, CA 94102.





On Dec. 2 2015, San Francisco police executed Mario Woods, a young Black disabled man, in the SF Bayview neighborhood. Over 50% of police killings in SF and nationally are of people with disabilities, especially Black and Brown people with psych impairments (often referred to as 'mentally ill'.) This piece was created in December 2015, in collaboration with Sins Invalid and disability justice organizers & artists Patricia Berne, Leroy Moore, Natasha Lynné Simpson, and Kiyaan Abadani.



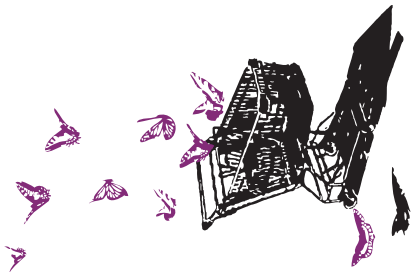
Portrait of Baltimore community activist and artist Amorous Ebony. Created in May 2015 during the Baltimore uprisings following the murder of Freddie Gray.

About the artist: Micah Bazant is a visual artist who works with social justice movements to make change look irresistible. They create art inspired by struggles to decolonize ourselves from white supremacy, patriarchy, ableism, and the gender binary. Their work is part of a struggle to reimagine ourselves in right relation to the planet in the face of climate crisis. www.micahbazant.com.

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